ארבאתאל

Of the Magic of the Ancients,
The greatest Studie of Wisdom.

In all things, ask counsel of the Lord;
and do not thou think, speak, or do
any thing, wherein God is not thy
counsellor.

Proverbs 11.

He that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit, concealeth the matter.

Arbatel of Magick
Translated by Robert Turner, 1655

Converted to Acrobat format by Benjamin Rowe
August, 1999

ARBATEL of MAGICK:

or,

The spiritual Wisdom of the Ancients,
as well Wise-men of the people of God,
as MAGI of the Gentiles:
for the illustration of the glory of God,
and his love to Mankinde.

Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all those, who do truely and piously love the creatures of God, and do use them with thanksgiving, to the honour of God, and profit of themselves and their neighbours.

Translated into English by Robert Turner,
London 1655.

The PREFACE

To the unprejudiced Reader

As the fall of man made himself and all other creatures subject to vanity; so, by reason thereof, the most noble arid excellent Arts wherewith the Rational soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick itself, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries: which Art (saith *Mirandula) Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant:* Few understood, many reprehend, and as dogges barke at those they know not: so doe many condemn and hate the things they understand not. Many men there are, that abhor the very name and word *Magus,* because of *Simon Magus,* who being not *Magus,* but *Goes,* that is, familiar with evil Spirits, usurped that Title. But Magicke and Witchcraft are far differing Sciences; whereof *Pliny*[1] being ignorant, scoffeth thereat: for *Nero* (saith *Pliny)* who had the most excellent Magicians of the East sent to him by *Tyridates* king of *Armenia,* who held that kingdom by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery, are works done merely by the devil, which with respect unto some covenant made with man, he acteth by men his instruments, to accomplish his evil ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples.

But *Magus* is a Persian word primitively, whereby is expressed such a one as is altogether conversant in things divine; as *Plato* affirmeth, the Art of Magick is the art of worshipping God: and the Persians call their gods Μαγος, hence *Apollonius* saith, that *Magus* is either [illegible Greek][2] or [illegible Greek][3], that is, that Magus is a name sometime of him that is a god by nature, & sometimes of him that is in the service of God: in which latter sense it is taken in Matt., 2.1,2. when the wise men came to worship Jesus, and this is the first and highest kind, which is called divine Magick; and these the Latins did entitle *sapientes,* or wise men: for the feare and worship of God, is the beginning of knowledge. These wise men the Greeks call *Philosophers;* and amongst the Egyptians they were termed *Priests;* the Hebrews termed them *Cabalistos,* Prophets, Scribes and Pharisees; and amongst the Babylonians they were differenced by the name of *Caldeans;* & by the Persians they were called *Magicians:* and one speaking of *Sosthenes,* one of the ancient Magicians, useth these words: *Et verum Deum merita majestate prosequitur, & angelos ministros Dei, sed veri ejus venerationi novit assistere; idem dæmonas prodit terrenos, Vagos, humanitatis inimicos; Sosthenes* ascribeth the due Majesty to the true God, & acknowledgeth that his Angels are

1. Plin. lib. 30. Nat. Hist. -- R.T.
2. The handwritten Greek of Turner: 
3. 

ministers and messengers which attend the worship of the true God; he also hath delivered, that there are devils earthly and wandering, and enemies to mankind.

So that the word *Magus* of itself imports a Contemplator of divine & heavenly Sciences; but under the name *Magick,* are all unlawful Arts comprehended; as Necromancy and Witchcraft, and such Arts which are effected by combination with the devil, and whereof he is a party.

These Witches and Necromancers are also called *Malefici* or *venefici;* sorcerers or poisoners; of which names witches are rightly called, who without the Art of Magick do indeed use the help of the devil himself to do mischief; practising to mix the powder of dead bodies with other things by the help of the devil prepared; and at other times to make pictures of wax, clay, or otherwise (as it were *Sacramentaliter)* to effect those things which the devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magick, having chiefly sought, as the manner of all impostures is, to counterfeit the highest and most noble part of it.

A second kind of Magick is Astrologie, which judgeth of the events of things to come, natural and humane, by the motions and influences of the stars upon the lower elements, by them observed and understood.

Philo Judaeus affirmeth, that by this part of Magick or Astrologie, together with the motions of the Stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea, Qui Contemplatione Creaturarum, cognovit Creatorem* (saith *Damascen)* who knew the Creator by the contemplation of the creature. *Josephus* reporteth of *Abraham,* that he instructed the Egyptians in Arithmetic and Astronomy; who before *Abraham's* coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus, primum Caldæos, deinde Phoenices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit. Abraham the holiest and wisest of men, did first teach the Caldeans, then the Phoenicians, lastly the Egyptian Priests, Astrologie and Divine knowledge.

Without doubt, *Hermes Trismegistus,* that divine Magician and Philosopher, who (as some say) lived long before *Noah,* attained to much Divine knowledge of the Creator through the study of Magick and Astrologie; as his writings testifie.

The third kind of Magick containeth the whole Philosophy of Nature; which bringeth to light the innermost virtues, and extracteth them out of Nature's hidden bosome to humane use: *Virtutes in centro centri latentes;* Virtues hidden in the centre of the Centre, according to the Chymists: of this sort were *Albertus, Arnoldus de villa nova, Raymond, Bacon* and others, *&c.*

The Magick these men professed, is thus defined. *Magia est connexio a viro sapiente agentium per naturam cum patientibus, sibi, congruenter respondentibus, ut inde opera prodeant, non sine corum admiratione qui causam ignorant.* Magick is the connexion of natural agents and patients, answerable each to other, wrought by a wise man, to the bringing forth of such effects as are wonderful to those that know not their causes.

In all these, *Zoroaster* was well learned, especially in the first and highest: for in his Oracles he confesseth God to be the first and the highest; he believeth of the Trinity, which he would not investigate by any natural knowledge: he speaketh of Angels, and of Paradise; approveth the immortality of the soul; teacheth Truth, Faith, Hope, and Love, discoursing of the abstinence and charity of the *Magi.*

Of this *Zoroaster, Eusebius* in the Theology of the Phoenicians, using *Zoroaster's* own words: *Hæc ad verbum scribit* (saith *Eusebius) Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium sibi ipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater juris, sine doctrina justitiam per doctus, natur perfectus, sapiens, sacræ naturæ unicus inventor,* &c. Thus saith *Zoroaster,* word for word: God the first, incorruptable, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the onely inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres,* a studious observer and expounder of divine things; and the Art itself is none other *quam Naturalis Philosophiæ absoluta consummatio,* then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, good with evil, of falsehood with truth, of corruption with purity. The good, the truth, the purity, in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did not forbear to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the image of *Baal, Dagon, Astaroth, Chemosh, Jupiter, Apollo,* and the like.

Neither did the abuse of Astrology terrify *Abraham,* (if we believe the most ancient and religious writers) from observing the motions and natures of the heavenly bodies. Neither can it dehort wise and learned men in these days from attributing those vertues, influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrectations against this, from the malicious prejudiced men, and the lazie affecters of Ignorance, of whom this age swarms: but the voice and sound of the Snake and Goose is all one. But our stomacks are not now so queazie and tender, after so long time feeding upon solid Divinity, nor we so umbragious and startling, having been so long enlightened in God's path, that we should relapse into that childish Age, in which *Aristotle's* Metaphysicks, in a Council in *France,* was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabæus, Qui litigant, sint ambo in conspectis tuo mali & rei.* And if there be any scandal in this enterprise of mine, it is taken, not given. And this comfort I have in that Axiome of *Trismegistus, Qui pius est, summe philosopatur.* And therefore I present it without disguise, and object it to all of candor and indifferencie: and of Readers, of whom there be four sorts, as one observes: Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the

dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this *Occult Philosophy,* knowing that they may reap good thereby. And they who are severe against it, they all pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius* that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which guilty have, not to find any innocent. But that amongst others this may find some acceptance, is the desire of

R. Turner

London, ult. *Aug.* 1654.

ARBATEL OF MAGICK

Containing nine Tomes, and seven Septenaries of APHORISMS.

The first is called *Isagoge,* or, A Book of the Institutions of Magick: or [illegible Greek],[1] which in fourty and nine Aphorisms comprehendeth, the most general Precepts of the whole Art.

The second is Microcosmical Magick, what *Microcosmus* hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, spiritual wisdom: and how the same is effected.

The third is Olympick Magick, in what manner a man may do and suffer by the spirits of *Olympus.*

The fourth is Hesiodiacal, and Homerical Magick, which teacheth the operations by the Spirits called *Cacodæmones,* as it were not adversaries to mankinde.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth is distributed. This is *valde insignis Magia.* To this also is the doctrine of the *Druids* referred.

The sixth is Pythagorical Magick, which onely acteth with Spirits to whom is given the doctrine of Arts, as Physick, Medicine, Mathematics, Alchymie, and such kinde of Arts.

The seventh is the Magick of *Apollonius*, and the like, and agreeth with the Romane and Microcosmical Magick: onely it hath this peculiar, that it hath power over the hostile spirits of mankinde.

The eighth is Hermetical, that is, Ægyptiacal Magick; and differeth not much from Divine Magick.

The ninth is that wisdom which dependeth solely upon the Word of God; and this is called Prophetical Magick.[2]

1. 
2. None of these latter eight books exist in the present day. -- ed.

The first Tome of the Book of Arbatel of Magick called ISAGOGE

In the Name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his onely-begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, that we may write this Book of Arbatel, concerning the greatest Secrets which are lawful for man to know, and to use them without offence unto God. *Amen*.

The first Septenary of Aphorisms.

The first Aphorism.

Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine.* Observe this Law, and the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy minde desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

Aphorism 2.

In all things call upon the Name of the Lord: and without prayer unto God through his onely-begotten son, do not thou undertake to do or think any thing. And use the Spirits given and attributed unto thee, as Ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.

Aphorism 3.

Live to thy self, and the Muses: avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

Aphorism 4.

Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Contancie and Gravity, both in thy words and deeds. Resist temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: *When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help*. For where all humane refuges do forsake us, there will the help of God shine forth, according to the saying of *Philo.*

Aphorism 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy

soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

Aphorism 6.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

Aphorism 7.

Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me, saith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, but unto thy Name give the glory.*

The second Septenary.

Aphorism 8.

Even as the Scripture testifies, that God appointeth names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronunciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphorism 9.

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards, in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what maner that may be done. For truely every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.

Aphorism 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happie in things present, and blessed in all eternity. Do this, and thou shalt live, which the holy Books have taught thee.

Aphorism 11.

A number of Four is *Pythagorical,* and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasuries, that person shall attain to nothing without the will of God.

Therefore we ought to desire [illegible Greek][1] from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? *Whatsoever ye ask, ye shall receive.* Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.

Aphorism 12.

In the Acts of the Apostles, the Spirit saith unto *Peter* after the Vision, *Go down, and doubt not but I have sent them*, when *he* was sent for from *Cornelius* the Centurion. After this maner, in vocal words, are all disciplines delivered, by the holy Angels of

1. [illegible]

God, as it appeareth out of the Monuments of the Ægyptians. And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of *St. Paul*, and *Hermes Trismegistus.* There is no other maner of restoring these Arts. then by the doctrine of the holy Spirits of God; because true *faith cometh by hearing.* But because thou mayst be certain of the truth. arid mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with *Paul, I know on whom I trust.* If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest onely to him?

Aphorism 13.

The Lord liveth; and all things which live, do live in him. And he is truely יהוה, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars. and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible. to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee; even as *Raphael* was sent to *Tobias,* that he should heal his father, and deliver his son from dangers, and bring him to a wife. So *Michael,* the fortitude of God governeth the people of God: *Gabriel,* the messenger of God, was sent to *Daniel, Mary,* and *Zachary* the father of *John Baptist.* And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministery thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Aphorism 14.

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thou shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a minde, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is

the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessaries of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy onely begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Because I earnestly desire perfectly to know the Arts of this life and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me a/so an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may bring them forth as out of thy inexhaustible treasures, to all necessary uses. And give me grace, that I may use such thy gifts humbly, with fear and trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen

The Third Septenary.

Aphorism 15.

They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the *Olympick* spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord*.

Aphorism 16.

There are seven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are Aratron, Bethor, Phaleg, Och, Hagith, Ophiel, Phul, after the *Olympick* speech. Every one of these hath under him a mighty *Militia* in the firmament.

- ARATHON ruleth visible Provinces XLIX.
- BETHOR, XLII.
- PHALEG, XXXV.
- OCH, XXVIII.
- HAGITH, XXI.
- OPHIEL, XIIII.
- PHUL, VII.

So that there are 186 *Olympick* Provinces in the whole Universe. wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may he drawn into communication. *Aratron* appeareth in the first hour of *Saturday*, and very truely giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 yeers. The beginning of their simple *Anomaly*, in the 60 yeer before the Nativity of Christ, was the beginning of the administration of *Bethor*, and it lasted until the yeer of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920 yeer. Then began *Och*, and continued until the year 1410, and thenceforth *Hagith* ruleth untill the year 1900.

Aphorism 17.

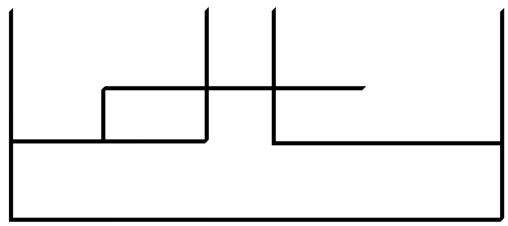
Magically the Princes of the seven Governments are called simply, in that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

The governor *Aratron* hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of *Saturn*.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coles, and coles into treasure.
3. He giveth familiars with a definite power.
4. He teacheth *Alchymy*, Magick, and Physick.
5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to bee invisible.
7. The barren he maketh fruitful, and giveth long life.

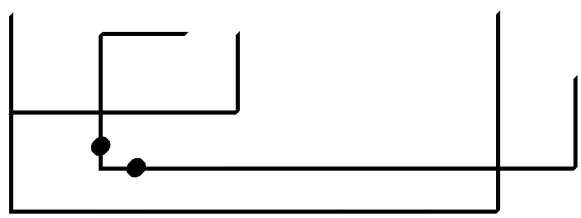
His character.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

Bethor governeth those things which are ascribed to *Jupiter*: he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also familiars of the firmament, and prolongeth life to 700 yeares if God will.

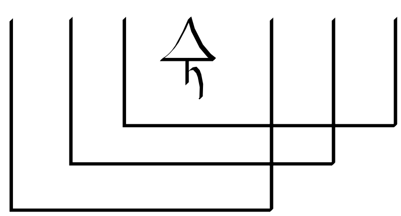
His character.



He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

Phaleg ruleth those things which are attributed to *Mars*, the Prince of peace. He that hath his character he raiseth to great honours in warlike affaires.

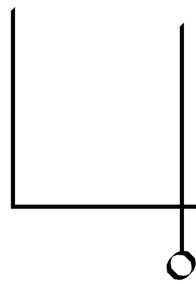
His character.



Och governeth solar things; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things into most pure gold and precious stones: he giveth

gold, and a purse springing with gold. He that is dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

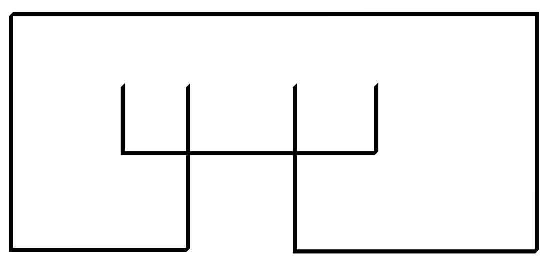
The Character.



He hath under him 36536 Legions: he administreth all things alone: and all his spirits serve him by centuries.

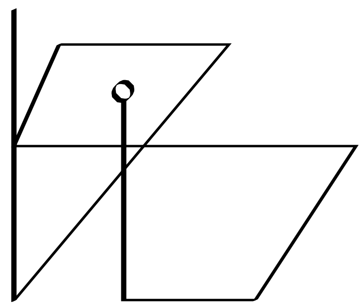
Hagith governeth *Venereous* things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully serve those to whom they are addicted.

His character.



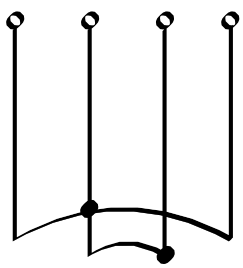
He hath 4000 Legions of Spirits and over every thousand he ordaineth Kings for their appointed seasons.

Ophiel is the governour of such things as are attributed to Mercury: his Character is this.



His Spirits are 100000 Legions: he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

Phul hath this Character.



He changeth all metals into silver, in word and deed; governeth Lunary things; healeth the dropsie: he giveth spirits of the water, who do serve men in a corporeal and visible form; and maketh men to live 300 yeers.

The most general Precepts of this Secret.

1. Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.

2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.

3. The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.

They send some of their Spirits to the Mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the Command of God; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which *John* the Baptist speaketh of: *No man can do any thing of himself, except it be given him from above*.

Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphorism 18.

There are other names of the *Olymick* spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 yeers. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphorism 19.

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormious sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Aphor 20.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are unpossible: there is no greater hinderance then a wavering minde, levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.

Aphorism 21.

When you would call any of the *Olympick* Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall he perfected.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N.N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.

Forasmuch as thou camest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whole Name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Ecclesiast. Chap. 5. *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business.*

The Fourth Septenary.

Aphorism 22.

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Aphorism 23.

Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in humane Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and glory of God, and the profit of thy neighbour.

Aphorism 24.

The greatest secrets are number seven.

1. The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.

2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.

3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmies, Sagani, Nymphes, Dryades, and Spirits of the woods.

4. The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.

5. The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.

6. The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the *Microcosmus*.

7 The seventh, to be regenerate, as *Henochius* the King of the inferiour world.

These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

The mean Secrets are likewise seven in number.

1. The first is, the transmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but of special grace.

2. The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosophers stone, and the like.

3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulick*-engines, to administer business by the influence of Heaven, and things which are of the like sort.

4. The fourth is, to perform the works of natural Magick, of what sort soever they be.

5. The fifth is, to know all Physical secrets.

6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.

2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.

3. The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.

4. To be a good house-keeper both in the Country and City.

5. The fifth is, to be an industrious and fortunate Merchant.

6. To be a Philosopher, Mathematician, and Physician, according to *Aristotle, Plato, Ptolomy, Euclides, Hippocrates*, and *Galen*.

7. To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new have taught.

Aphorism 25.

We have already declared what a secret is, the kindes and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. *Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life*.

3. *Also commit your cares unto the Lord, and he will do it*.

4. *Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.*

5. *And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.*

6 *Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?*

7. *If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.*

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst out erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the

Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

Aphorism 26.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge. After this manner are made heroick men, such as there are very many, and all learned men in the world, *Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, Hermes Trismegistus* the father secrets, with *Theophrastus, Paracelsus*; all which men had in themselves all the vertues of secrets. Hitherto also are referred, *Homer, Hesiod, Orpheus, Pytagoras*; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of *Melusina*, and Gods of the Gentiles, *Achilles, Æneas, Hercules*: also, *Cyrus, Alexander* the great, *Julius Cæsar, Lucullus, Sylla. Marius*.

It is a canon, That every one know his own Angel. and that he obey him according to the word of God; and let him beware of the snares of the evil Angel, lest he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said,

Tu nihil invita dices facie sue Minerva. Nothing canst thou do or say against *Minerva*'s will.

We do detest all evil Magicians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of *Judas*. To these are referred all idolaters of old, and of our age, and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits the works of *Saul* with the woman, and *Lucanus* prophesie of the deceased souldier, concerning the event of the Pharsalian war, and the like.

Aphorism 27.

Make a Circle with a center A, which is B. C. D. E. At the East let there be B.C. a square. At the North, C.D. At the West, D.E. And at the South, E.D. Divide the Several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to revealed. And this Circle in this manner divided, is the seal of the secrets of the world, which they draw from the onely center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three Nobles on either side, every one whereof hath

four under him, and the Prince himself hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdom; The West, of strength; The South, of tillage; The North, of more rigid life. So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the East and North to be lesser. The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow *Sodom* and *Gomorrha*, and the places adjacent, examples whereof the holy Scripture witnesseth. Some are the watch-men over Kingdoms; others the keepers of private persons; and from thence, anyone may easily form their names in his own language: so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angels succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial, and not otherwise, and as a thing simply created by God to his purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which medleth with such things, let him beware of all levity, pride, covetousness, vanity, envy and ungodliness, unless he wil miserably perish.

Aphorism 28.

Because all good is from God, who is onely good, those things which we would obtain of him, we ought to seek them by prayer in Spirit and Truth, and a simple heart. The conclusion of the secret of secrets is, That every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly seek for our

desires. A merciful & good Father, loveth the sons of desires, as *Daniel*; and sooner heareth us, then we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and condemn the gifts of his treasury. Therefore diligently and often read over and over the first Septenary of secrets, and guide and direct thy life and all thy thoughts according to those precepts; and all things shall yield to the desires of thy minde in the Lord, to whom thou trustest.

The Fifth Septenary

Aphorism 29.

As our study of Magick proceedeth in order from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church, and the members thereof ; or else they are servient to the Creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desires an evil end, pursueth that also, and that earnestly, from divine punishment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him diligently, not procrastinating or delaying, until he attain to his appointed bound.

Aphorism 30.

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of *Melesina* witnesseth, and the Magicians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of Naples; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of Kingdoms of the world.

Aphorism 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recal his deed; he may be compelled also, to restore the secret powers

taken from the treasury of Magick; A Book, a Gemme, and magical Horn, which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the Angel of *Plotinus* in the Temple of *Isis*.

Aphorism 32.

In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.

Aphorism 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.

Aphorism 34.

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.

Aphorism 35.

The humane understanding is the onely effecter of all wonderful works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magick, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magician carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

The Sixth Septenary.

Aphorism 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle.

So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, aswel creatures of this our world, as of the watry, aëry, subterranean, and Olympick supercelestial and infernal, and also the divine.

Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Aphorism 37.

And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife, by his last judgement.

Aphorism 38.

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the crea-

tures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of *Baalim.*

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, &c.

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Aphorism 39.

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to

do those things which he knoweth to be acceptable to God, and profitable to his neighhours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministery of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required, and do prefer [illegible Greek].[1]

Sixthly, The Magitian hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded *Daniel* to seal some things, that is, not to declare them in publick; so as it was not lawful for *Paul* to speak openly of all things which he saw in a vision. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

Aphorism 40.

When the Magician determineth with himself to do any incorporeal thing either with any exteriour or interiour sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Alwaies pray with *David*, *Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from*

1. πάρεργα ἔργοις

evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab *that he perished; but keep me in thy truth.* Amen.

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magitians faign.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produce things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

Aphorism 41.

We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical *Isagoge.*

Therefore in the first place it is to be observed, what we understand by Magitian in this work.

Him then we count to be a Magitian, to whom by the grace of God. the spiritual essences do serve to manifest the knowledge of the whole universe, & of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magitian plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was *Simon Magus,* of whom mention is made in the *Acts of the Apostles,* and in *Clemens;* whom Saint *Peter* commanded to be thrown down upon the earth, when as he had commanded himself, as it were a God, to be raised up into the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds.

The subdivisions and species of both kindes of Magick, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own ruine and destruction, as *Moses* and *Hermes* do demonstrate.

Aphorism 42.

Secondly, we are to know, That a Magitian is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, *It must be that offences will come; but wo be to that man through whom they come.* Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kindes of Magick if it may be admitted. But he shall never aspire to the highest kindes thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magicians, are sometimes carried to Mount *Horch,* or in some wilderness, or desarts [deserts]; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The Seventh Septenary.

Aphorism 43.

The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which

many ancient Histories, and daily Examples do testitie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

Aphorism 44.

The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magitian.

The Magitian understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his cogititions do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

Aphorism 45.

The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse: which he may learn of the Psalmist, saying, *Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord.* To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed: But we ought to take heed, that we are not too much busied with unnecessary things according to the admonition of Christ; *Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.* Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphorism 46.

There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the con-

trary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition; but one very truely adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly: for *Midas*, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about *Franckford* at *Odera,* in our times, who would scrape together & devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of *Midas,* and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of *Utopia.* Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

Aphorism 47.

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction. Examples are not wanting in the Histories of the whole World; and do daily happen in the world. *Theodosius* before the victory of *Arbogastus*, is an example of the good; *Brute* before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of *Cæsar*, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

Aphorism 48.

All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in *Hesiod*, the ninth Magick, as he manifestly testifies of himself in *Theogony.* In *Homer,* the genius of *Ulysses* in *Psigiogagia. Hermes,* the Spirits of the more sublime parts of the minde. God revealed himself to *Moses* in the bush. The three wise men who came to seek Christ at *Jerusalem,* the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy,* or of some other spiritual fate. From

hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner *Tages* the first teacher of the Magick of the Romanes, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

Aphorism 49.

The conclusion therefore of this *Isagoge* is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom,* and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministery of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these *Isagoges*; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living.

Sciences	Good	Theosophy	• Knowledge of the Word of God, and ruling ones life according to the word of God. • Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.
		Anthrosophy given to man	• Knowledge of natural things. • Wisdom in humane things.
	Evil	Cakosophy	• Contempt of the word of God, and to live after the will of the devil. • Ignorance of the government of God by Angels • To contemne the custody of the Angels, and that their companions are of the devil. • Idolatry. • Atheisme.
		Cacodæmony	• The knowledge of poisons in nature, and to use them. • Wisdom in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.

FINIS.